THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A good conscience is the testimony of a good life, and the reward of it."—FRENCH.

No. 49 Vol. LXIX. Thursday, December 5, 1907. Price One Penny.

CARELESS WITH THE TRUTH.

WE have just finished reading a so-called Gospel tract which was lent us a few evenings ago. It bears the following title: "Baptism, is it for the Remission of Sins?" The tract was given to a young woman by a man who styles himself a minister of the Gospel, in the hope that it would turn her away from the doctrines of the Church of Jesus Christ of Latter-day Saints. It would appear that the author was led to write and publish his tract after listening to a discourse on baptism, by a "Mormon" Elder, for he says: "Some time ago we listened to a street preacher, whose theme was, the way of salvation. Now, as there is no subject so important to men and women as this, it is of the first importance that it should be rightly understood. The preacher quoted Acts 2: 37-38, which reads: 'They were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost'; he also quoted Acts 22: 16: 'And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.' The preacher," continues the author of the tract, "went on from this to prove that there is no remission of sins without baptism; and concluded by quoting part of the words of Paul: 'If any man preach

any other gospel * * * let him be accursed.' (Gal. 1:9.) This at first sight seems conclusive, but let us see how Paul by the Spirit of God answered a similar question. When the jailer at Philippi asked, 'What must I do to be saved?' he was told, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' (Acts 16:30-31.) Why were the two answers so different? In the answer of Peter, baptism seems to be an essential to salvation; in Paul's it forms no part to the answer to the question, although they were baptized after they believed. * * * The key to unravel the difference is found in the words of Paul (Gal. 2:7-8): 'When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.' Here there are two gospels, one to the Jews, of which Peter was the special apostle, and the other to the Gentiles, of which Paul was the bearer."

This is certainly something new under the sun—two gospels, one including baptism for the remission of sins, for the Jews, and another for the Gentiles, minus baptism for the remission of sins. How any man in this enlightened age can believe and teach such absurd doctrine is to us inexplicable. Its absurdity would be detected by the members of a primary class. With as much reason might the writer of the tract try to prove that there is one gospel for the English people and another for the Irish. Why should there be two gospels, one for Jews and the other for Gentiles? Is the Lord a respecter of persons that He would require Jews to be baptized for the remission of their sins before admitting them into His kingdom, and suffer the Gentiles to enter without complying with that ordinance?

Now, let us see what the scriptures say concerning this matter. In the first chapter of the gospel according to Saint Mark we read: "The beginning of the gospel of Jesus Christ, the Son of God. * * * John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." According to this sacred writer, John the Baptist was the first to preach the gospel in the Christian dispensation; the gospel which he taught was, so Mark says, the gospel of Jesus Christ the Son of God; that gospel included, as we have seen, baptism for the remission of sins. We would like to ask Mr. C. J. B. (the author of the tract), "Was it the gospel of Jesus Christ that was preached to the Gentiles or was it some other gospel? If it were the gospel of the Son of God, then the baptism which was taught them and which they received was the same baptism that was taught by John the Baptist—baptism for the remission of sins.

But we have even stronger evidence than that which we have already adduced. The author of the tract admits that the gospel which was taught to the Jews comprised baptism for the re-

mission of sins. That gospel Christ taught, not to the Gentiles, for His mission was not to them, but "to the lost sheep of the house of Israel." And now let us hear what the Messiah said concerning the gospel which He taught. Here are His words: "And this gospel of the kingdom shall be preached in *all the world* for a witness unto all nations; and then shall the end come." (Matt. 24: 14.) Observe, Christ did not say that that gospel was to be preached to Jews only, but in all the world, unto all nations. In the commission which He gave to His apostles He instructed them to teach baptism to all people. He said to them: "Go ye into *all the world*, and preach the Gospel *to every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15-16.) If belief in the gospel of Christ be essential to man's salvation, then baptism is essential to his salvation, for it is one of the ordinances of the gospel. Christ coupled belief and baptism together; He put them on the same equal footing; if one is not neccessary, neither is the other. What a spectacle man makes of himself before the heavens by trying to divorce that which the Almighty has joined together!

Here is another sample of Mr. C. J. B's logic. We quote from page eight of his tract: "But there is another scripture (and the only one that I am aware of with any apparent force in this direction) which is much relied on to prove that baptism is for the remission of sins; the words of our Lord Jesus to Nicodemus: 'Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God.' (John 3: 5.) The water here, it is contended, is baptism. But the Lord is speaking of a new birth, and baptism is a *burial* not a *birth*. See Rom. 6: 1-16."

We have always understood baptism to represent both a burial and resurrection. The author of the tract says it represents a burial only. The candidate for baptism is not only buried with Christ but is also raised with Him, as may be seen by the scripture to which the author of the tract refers. Paul, in writing to the Romans, said: "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 4.) Mr. C. J. B. says "it is no use to contend that water here (John 3: 5) means literal water * * * The water spoken of in verse five is doubtless the word of God: water is used as a symbol of the word of God in Eph. 5: 26: 'That he might sanctify and cleanse it (the church) with the washing of water by the word.'" According to the gentleman's interpretation, therefore, the scripture just quoted should read: "That he might sanctify and cleanse it (the church) with the washing of the word by the word." The absurdity of this interpretation must be apparent to all. Did John mean the word of God when he said, "I indeed baptize you with water?" (Matt. 3: 11.)

Mr. C. J. B. says no one contends that the water spoken of in John 3: 5 means literal water. But that is what some of the most learned commentators do contend. Here is the "Cambridge Bible for Schools and Colleges." In "The Gospel According to St. John," by the Rev. A. Plummer, M.A., D.D., formerly fellow and tutor of Trinity College, Oxford, I find the following: "Christ leaves the foolish question of Nicodemus to answer itself: He goes on to explain what is the real point, and what Nicodemus has not asked, the meaning of 'from above': 'of water and (of the) Spirit.' The outward sign and inward grace of Christian baptism are here clearly given, and an unbiased mind can scarcely avoid seeing this plain fact. This becomes still more clear when we compare 1: 26 and 33, where the Baptist declares 'I baptize with water;' the Messiah 'baptizeth with the Holy Ghost.' The Fathers, both Greek and Latin, thus interpret the passage with singular unanimity. Thus once more St. John assumes, without stating, the primary elements of Christianity. Baptism is assumed here as well known to his reader, as the Eucharist is assumed in chapter 6. To a well-instructed Christian there was no need to explain what was meant by being born of water and the Spirit. The words therefore had a three-fold meaning, past, present, and future. In the past they looked back to the time when the Spirit moved upon the water causing the birth from above the Order and Beauty out of Chaos. In the present they pointed to the divinely ordained (1: 33) baptism of John: and through it in the future to that higher rite, to which John himself bore testimony."

Christ, while talking with His disciples after His resurrection, told them that "repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." (Luke 24: 47.) How were the people at Jerusalem taught that they could obtain a remission of sins? By baptism. And, according to the Redeemer of the world, this is the doctrine that was to be preached unto all nations.

Mr. C. J. B. says there were two gospels, one for the Jews and another for the Gentiles. Paul said there was only one. "For by one spirit," said the Apostle, "we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (I. Cor. 12: 13.) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3: 27-28.) Instead of there being two baptisms, as Mr. C. J. B. would have his readers believe, the Apostle Paul states most emphatically that there is only one, for he says: "There is one Lord, one faith, one baptism." (Eph. 4: 5.)

In the light of all these scriptural quotations, we believe we are justified in saying that the author of the tract is rather careless with the truth.—W. A. M.

THEY THAT SEEK SHALL FIND.

When the Lord restored the Gospel in this the last dispensation, and re-established His Church and Kingdom in the earth, He made the following promise to the world through His servant the Prophet Joseph Smith: "Verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh." (Doc. and Cov. Sec. 1:34.) In every place where the gospel has been preached by the Elders of the Church of Christ, and people have accepted it with honest hearts, the Lord has fulfilled His promise and has given them testimonies that they have received and obeyed the truth. What a host of witnesses there are at the present time to the divine authenticity of the mission of Joseph Smith, and the number is increasing at a rapid rate! It is a pleasure to us to publish the testimonies of our brethren and sisters who have found the truth, because they sought it, and were willing to make sacrifices for its sake. A short time ago we received the following communication from Brother Richard J. Parks, of 65 Peter Street, St. Helens:

"I thank God and give praise to Him for the privilege I have had of hearing the gospel of Jesus Christ as taught by the Latter-day Saints; I also thank Him for putting the desire into my heart to investigate the same. The first time I heard of the restoration of the gospel was at a small Sunday School, which was held occasionally at the home of my brother-in-law, and to which I had been invited by my sister. I was very much interested in what I heard, and decided to attend the school the following Sunday. To this my parents objected, however; they told me the 'Mormons' would lead me astray. As I was not of age to act for myself, I bowed to my parents' decision. But I could not rest away from the Latter-day Saints, and when a few months had passed I began to investigate the gospel again. Once more my sister invited me to the Sunday School held in her house. I went, and was even more interested in what I heard than before.

"Again my parents objected; but I felt that I had found the truth and that I would have to accept it no matter what the consequences might be. I continued my investigation for several weeks, at the end of which time I applied for baptism. Prior to this my mother became very ill and requested me to send for the Elders to administer to her. I asked her if she believed that through their administrations she could be healed and she answered that she did. So I sent for the servants of the Lord. They came, accompanied by my brother-in-law, who was a member of the Church. He, too, asked my mother if she had faith in the Lord Jesus Christ, and believed that through the administrations and prayers of His servants, the Elders, she could be cured, if it were God's will. She answered, 'Yes, I believe these men are true servants of God.' The brethren then administered to her and rebuked the disease in

the name of the Lord Jesus Christ. Soon after this she raised her arms above her head, which she had not been able to do for months, and thanked God for the blessing she had received. This convinced me all the more that the Elders were acknowledged servants of God.

"I began to read the Book of Mormon, and became deeply interested in its pages. About this time I was seized with a spell of sickness, which so affected me that I was unable to stand upon my feet. I sent for the Elders to come and administer to me, which they did. I received almost immediate benefit, and in two days was completely cured, for which I felt very thankful to my Heavenly Father. This took place about a week after I had accepted the gospel.

"After uniting myself with the Saints, some of my relatives and friends began to scoff at me, and treated me as if I had done them a great injury. But the Lord upheld me and strengthened my faith, so that I was able to bear all the persecutions they heaped upon me. My heart fills with joy when I hear the gospel preached, either in the hall or on the streets, but my feelings are wounded when I read of the vile slanders that are circulated against the Saints. But when I turn to the law and the testimony, I feel encouraged when I read such promises as these: 'Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven'; and, 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my name sake.'

"My desire is to prove faithful to God and Christ, for I know that through Christ all men may be saved. I am also interested in gathering the genealogies of my deceased relatives, in order that I may be baptized for them and attend to other ordinances pertaining to their salvation. I know that the gospel taught by the Latter-day Saints is the true gospel of Christ and the power of God unto salvation; I also know that Joseph Smith was a true Prophet. My advice to all who are interested in and investigating the gospel is, like that of the Apostle Paul: 'Prove all things, hold fast that which is good.' Through obedience to the doctrines taught by the Latter-day Saints I have experienced joy and satisfaction which I never knew before."—RICHARD JAMES PARKES.

REMARKABLE CASE OF HEALING.

WE have received the following interesting letter from Brother Henry Heinle of the Dublin branch, Irish conference:

"Reading of many miraculous cases of healing, published in the MILLENNIAL STAR, I desire to report one which came under my own personal observation. Fifteen years ago I left my home in Germany and came to England. I was at that time a member of the Lutherian Church. For a number of years previous to this, my

mother had been failing in health, and in her letters to me she expressed a desire to see me again before she passed to the great beyond.

"About two years ago I received word that she was dangerously ill and not expected to recover. The Elders and Saints of the Dublin branch united with me in fasting and prayer for the restoration of my mother. I also sent a request to the Temple in Salt Lake City that prayer be offered up in her behalf in that holy place. I felt that if I were to go home and administer to my mother she would get well. At a great sacrifice, I set out for home. I reached there the day after Christmas, and the news which I received almost broke my heart—my mother had lost her reason and was in an asylum, where she was being fed artificially. I found her reduced almost to a skeleton. She was afraid of me. I perceived that she was possessed of an evil spirit. I asked permission of the doctors to take her home. They refused, saying she would not live one week at home. This was likewise the opinion of the minister at whose instigation she had been placed in the asylum. I prophesied to the minister that my mother would live, and a smile passed across his face. Then my father told him that I was a member of the 'Mormon' Church, and he said he had heard of the 'Mormons.'

"Finally I was granted permission to take my mother home. We could not get her to stay in bed; she would get up and try to hide herself. I offered up a fervent prayer to the Lord for her; then I anointed her with oil and rebuked the evil spirit in the name of Jesus Christ, and blessed my mother.

"Having a family to provide for, I was unable to stay long at home. The first letter I received on my return to Dublin brought me the good news that mother was getting well. I am thankful that I am able to say that for the past year she has been able to attend to her household duties, besides writing letters, etc. She is in good health at the present time, for which the Lord be praised.

"Besides administering to my mother, I had also the privilege of preaching the gospel and bearing testimony to my relatives and friends. At the close of half an hour's conversation with one of my uncles he said he had heard more gospel in that time than he had heard during the whole of his life.

"I received another testimony that our Father in heaven hears and answers prayer, and that obedience and sacrifice bring forth His blessings.

Your brother in Christ,

HENRY HEINLE."

IT will pay to think, read and plan as well as work. A half hour of head work is worth many hours of heavy tugging at the wheel.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 5, 1907.

HINTS TO THE TRAVELING ELDERS.

As the time appears to be past for out-door meetings until another season opens, we advise our brethren in the mission field to hold cottage meetings wherever an opening can be effected. Members and non-members of the Church will be found, on application, who will permit such meetings to be held at their homes, and invite friends and neighbors to attend them. This will bring the Elders in closer touch with inquirers than even by street preaching. This can be followed up during the entire winter, and will prove an aid to the hall meetings held on Sundays and at other times, notices of which should always be given out at the cottage meetings. Tracts should be on hand at all meetings for the benefit of investigators.

In consequence of the number of social parties that are being held, accounts of which are usually sent to the STAR for publication, we are under the necessity of limiting space to those communications, and therefore request our correspondents to "boil down" their reports of such gatherings as much as possible. We do not wish, by any means, to discourage the holding of those entertainments, for we are sure that they do a great deal of good. They enliven the Saints, attract the attention of friends and sometimes of foes, give opportunities for the cultivation of talent, musical and otherwise, among our people, impress all who take part in them with the genial spirit that prevails among the Latter-day Saints, and lead to closer unity and love for the truth. Hold the socials, preserving always that order and decorum that become the people of the Lord, but in reporting them "cut it short."

During the winter season tract distribution and the sale of books and periodicals should not be diminished. It is one of the most efficient means of introducing the Gospel that we know of. It opens the way for conversations and enables the missionaries to "search out the sheep of Israel." We believe that the plan pursued in the United States, of putting forward the cheap edition of

the Book of Mormon, can be adopted in Europe with similar good results. The public have an idea that there is something secret about that remarkable volume, and it should be generally known that it can be had by anybody who chooses to purchase it. It is one of the most striking features of the great and marvelous work which the Lord is performing in these latter-days.

Some time ago we gave some instructions in regard to public prayers, suggesting to the Elders that in meetings they make the opening petitions to the Lord appropriate to the occasion, whatever it might be. We drew attention to the other extreme which, of late, had been taken from the old practice of long and tedious addresses to the Throne of Grace, and deprecated the method of cutting them off so short that there was little or nothing to them. We notice in our travels that this defect still prevails, either through nervousnes and timidity, or from a notion that nothing is needed at the commencement of a meeting but the briefest kind of request for the blessing of the Lord upon the occasion. The very spirit and purpose of those prayers are rendered nugatory, and persons accustomed to hear a fervent invocation on such occasions imagine that the service lacks true devotion. Public prayer is an essential feature of public worship. It is offered on behalf of the whole congregation. We tender a few suggestions as to suitable prayer at the commencement of an ordinary meeting: Offer thanks to God for present opportunities of worship, for health, food, raiment, shelter, kindred, friends and other temporal favors; for the gospel, its ordinances, gifts and blessings; for Divine authority restored; for the light of truth, the power of the Holy Ghost and similar favors. Pray for the congregation, both speakers and hearers, for the general and local authorities of the Church collectively, for absent Saints detained by sickness or otherwise, for inquirers present, for an increase of faith in the Saints, and the softening of the hearts of the sinners. Pray for the afflicted, for those who are bowed down in distress of body or of spirit, and for the triumph of truth over error. Pray for the rulers of the nations that they may be led to be merciful and just, so that liberty may prevail and oppression may cease, that obstacles in the way of the Lord's work may be removed, that freedom may be had for the preaching of the gospel in all the world. Ask for the power of the Holy Spirit to direct all things in the assembly, and for the coming of the Kingdom of our God to prepare the way for the reign of Christ Jesus. Dedicate the meeting and all pertaining to it to the Lord, and do all in the name of Jesus Christ. These remarks are intended as hints to our brethren who do not seem to grasp the object of public prayer, but are not given to establish any stereotyped form. An opening prayer at any kind of meeting should be adapted to the occasion, and while filling the requirements of the time, should not be prolonged unduly, nor be burdened with vain repetitions. It should not

be uttered in a doleful manner on the one hand, nor, on the other with such rapidity of speech that all solemnity and devotion is banished from the service. Will the conference presidents please take notice, and give instructions, not in the letter but in the spirit of these suggestions?

We have to request once more that orders for STARS, pamphlets, tracts, books, etc., be sent to this office either on postal cards or by letter separate and distinct from other correspondence. Many weeks ago we asked the conference presidents to furnish us a list of the meeting places of the branches in their respective fields of labor. Only four conference presidents have responded. Will the others please pay attention to our request and do so without further delay? We do not wish to find fault, for the Elders are doing a great and good work, but we urge attention to these small details. You are performing a glorious work, dear brethren, and the Lord is and will be with you. Do not relax your efforts, but go on to victory and your sure reward!

C. W. P.

A SAD BEREAVEMENT.

WITH deep regret we have to announce the departure from this life of our esteemed brother in the Lord, Elder Harvey L. Angell, which occurred at 9:31 on Sunday morning, December 1st, 1907. He was the son of Mr. and Mrs. Theodore Angell, of Butte, Montana, U.S.A., and was born in Salt Lake City. He was about twenty-five years of age at his demise from typhoid fever. Elder Angell arrived here on a mission by the s.s. *Cymric*, October 18th, 1907, and was assigned to the Leeds conference. On arriving in Bradford, President Willard B. Enniss appointed him to labor in Halifax, but kept him over Sunday and Monday to attend meeting and participate in a social gathering. He bore a strong and fervent testimony to the truth of the latter-day work in public meeting, and left for his field of labor on Tuesday, October 21st. He was somewhat run down through hard work before he left home, and appeared to be unwell very soon after reaching Halifax, and in consultation with a physician his case was pronounced typhoid. His companion, Elder J. A. Capener, made arrangements for removing him to the Fever Hospital, Halifax, where every attention possible was given him. Prayers were offered in his behalf, not only by the Saints of the Leeds conference, but in other places. He did not appear, however, to have any faith in his own recovery, as he shook his head when asked whether he was going to get well. Elder Capener, who visited him almost daily, sent messages concerning his condition to the parents of the invalid and also to this office, but he appeared to be stricken down from the first, and his case was pronounced very critical. He lingered from November 6th until his departure, which brought great sorrow to all who were acquainted with his condition. Too

much praise cannot be given to the physicians, nurses and matron of the hospital at Halifax, and particularly to Dr. James T. Neech, whose kindness was as tender as his efforts were unremitting. Elder Capener, too, was indefatigable in his efforts in behalf of our departed brother, and President W. B. Enniss also has done everything possible and necessary in the case. The remains were properly clothed in linen robes, and were embalmed for shipment to Utah by the Rimmer Company of Liverpool, who sent special experts to Halifax for the purpose. The United States Consul there was also ready and active in his services to make the shipment legal, and the body, sealed and encased in a suitable casket, was forwarded on the s.s. *Arabic* to New York to-day in charge of Elder Harry Shepherd, returning missionary from the Swiss and German Mission, with Elder Jonathan R. Pugmire from the Scottish conference. Our departed brother is a soldier in the army of the Lord who has laid down his life, abroad, in the battle against sin and darkness and error. He has gone to a wider sphere in the same crusade, where he will mingle with the grand spirits who have preceded him, and who are engaged in this noble cause. He did what he could while his earthly life remained, and will receive his full reward with the just and the blessed when Christ shall render unto every man according to his deeds. A crown of eternal life awaits him in the eternal mansions. May God support and comfort those who are thus bereaved!

C. W. P.

EXTRA copies of the MILLENNIAL STAR (No. 47) containing the article, "Spiritualism" and the Witch of Endor, by President Charles W. Penrose, have been printed and may be obtained at the usual price to missionaries.

I'M GLAD I DID MY WORK WELL.

A POOR Irishman left his own country to go to America to better his fortunes. He landed in New York and started out on his search for work. There was but one thing that he could do well, but one thing he ever learned as a trade. That was stone-cutting. He went from one stone yard to another in New York City seeking for employment only to be disappointed when night came. Day after day he searched until all the stone yards he could hear about had been visited, but all in vain; no one seemed to want him. Only a few coins were left to jingle in a lonely sort of fashion in his pocket. He feared starvation unless he could find work. So one day he crossed the great Brooklyn Bridge to begin his search for work among the stone yards in Brooklyn. After trying several, his search was at length rewarded. The superintendent of this one told him if he would do his work exactly as he was told, and be true to the pattern marked on the stone, he might begin, and if

he did the first work satisfactorily he might have more work. So with great care he began his task of cutting out the stone according to the lines marked out. There was no beauty in the design, indeed it scarce seemed like a design, it was neither scroll nor leaf, only a few meaningless lines to the Irishman. Finally the first block was finished. The "boss" as he was called, inspected it, and gave him another block, with the remark "to do that as well." The second offered no more inspiration than the first, but the man kept pegging away at the stone, keeping in mind that he must be true to the pattern if he were to continue to have work.

After weeks of monotonous cutting, one block after another, on Saturday at noon the "boss" told him he might have a half-holiday and not lose his pay. So he put on his best clothes and fixed himself up as respectable and presentable as he could and recrossed the Brooklyn Bridge to see New York as a tourist instead of as a hungry, discouraged man seeking work. How beautiful the city seemed to him now, how stately and grand the great buildings, how wonderful the store windows!

As he was walking along the beautiful avenue, looking across on the other side, his attention was attracted to a large, beautiful stone arch over an arcade. Here was something interesting along his own line. How he admired the carved scrolls and graceful foliage that twined among them! How symmetrically and wonderfully the work was done! And as a craftsman, he looked carefully to see how each scroll was wrought. He recognized a block which his own hand had cut, as part of the beautiful, great arch. His eyes lighted with joy and he searched for more of his work, and yonder he saw another block, and still another and another. Oh! the joy and gladness that surged through him as he thought. "Why, I helped make this grand arch, and it's the finest I've seen." As he stood looking at it, his eyes filled with tears, he said, "How thankful I am I did my work well and worked according to the pattern." A passer-by saw the Irishman standing gazing, the tears coursing down his cheeks, utterly oblivious to all about him. He spoke to him. "Why are you crying?" In an excited way the Irishman said, "Do you see that grand stone arch over there?" "Yes," was the reply, "but I don't see anything to cry about in it." "Well, man," said the Irishman, "I cut that block and that one and that one and this one over yonder, and I'm so thankful I did my work right and was faithful, for I didn't know when I cut it that it was to be an arch or anything half so beautiful."

So may we be faithful to our task. Our Master makes the plan, the pattern is His. He permits us to do the work if we will, and some day over yonder we may see how beautiful the design, and know God's plan.

When we see the saved, and humanity made perfect, we, like that Irishman, will rejoice if we have been faithful to the pattern and have done our work well.—SELECTED.

"MY SHEEP KNOW MY VOICE."

"I TRUST, my brethren and sisters, that if we never meet again on this earth, that I may meet you all in the celestial kingdom of God.' These words were spoken by a boy, seventeen years of age, as he stood before a small assembly of Latter-day Saints one Sunday afternoon. He was leaving them to go up to the land of Zion. What brought about this parting? It was the gospel of Jesus Christ. About seven years prior to that time a lady came into the district in which we resided and began to distribute tracts and to converse with those who would give her a hearing concerning the principles of the gospel taught by her people, the Latter-day Saints. She called on my mother and aunt and invited them to attend a meeting of the Saints on the following Sunday. When the appointed time came my mother, my cousin (who has since emigrated) and I went to the meeting. As we entered the hall the congregation was singing the hymn, "The Spirit of God like a fire is burning." After the opening exercises, an Elder of the Church arose and commenced to speak of the Prophet Joseph Smith. He told of a remarkable prophecy which he had made concerning the Civil War, and showed how the prophecy had been fulfilled in detail. As the preacher expounded the principles of the gospel, I felt my soul burn within me, and something whispered to me that the doctrines which I had heard that evening were true.

I longed for the following Sunday to come, that I might hear more about the restored gospel. I was only fourteen years of age at the time, but I was not too young to receive a testimony of the truth. Being thoroughly convinced that the gospel taught by the Saints is the true gospel of Christ, I applied for baptism, as did also my cousin. Since yielding obedience to the principles of truth, joy inexpressible has filled our souls. And now we are parted, my cousin having gone to Utah. This was a great trial to us. How true the words of the poet, "Then lo, of earthly sufferings there's naught the heart more pain doth bring than parting." But we have this assurance, that if we are not privileged to meet again on earth, we shall, if we prove faithful to the covenants we have made with the Lord, meet again in the celestial kingdom of our Father.—F. B.

A SHORT time ago, Rear Admiral Evans spoke scornfully of a young man who married an old woman. "That chap calls himself a man, I suppose," said the seafighter "but there are various definitions of the word man, and the definition that would fit our friend best is the Peebles one. A Peebles man said to his friend, MacAndrew: 'Mac, I hear ye have fallen in love wi' bonnie Kate McAlister.' 'Weel, Sanders,' Mac replied, 'I was near—very near daein' it; but the bit lassie had nae siller, so I said to myself, "Mac, be a mon." And I was a mon, and noo I pass her by wi' silent contempt.'"

FROM THE MISSION FIELD.

Departures.—Elder Harry Shepherd of the Swiss and German Mission, and Elder Jonathan R. Pugmire of the Scottish conference, also Brother James Hayes, sailed to-day per s.s. *Arabic.*

Successful District Meetings.—Two special district meetings were held in the Borough Hall, Stockton-on-Tees, on Sunday last, December 1st. President W. H. Caldwell and eight traveling Elders of the Newcastle conference were in attendance. The hall was filled with Saints and friends, and all present appeared to be interested in and deeply impressed with the doctrines of the gospel. During the services Sister Flora Ridge sang two solos; she was accompanied by Miss Dorothy Parker. These meetings came like a refreshing shower after a lengthy drought, being the first of the kind held there for eight years.

Farewell Socials.—A very enjoyable social was held in the Occasional Room, Market Building, Leigh (Manchester conference) on the 19th ult., in honor of Elder T. H. Humphreys, who sailed for home on the 21st ult. An excellent program was rendered and refreshments served. Among the items on the program were a song, "We are Mormons Three," composed by Brother J. B. Richeson, and a recitation composed by Sister Mary Aspinal.

On Monday evening, November 25th, 1907, a farewell social was held in the Carlisle meeting-house, 47 Scotch Street, in honor of Elder Herbert Owen, who is about to leave for Zion. Those present seemed to enjoy themselves heartily. The Carlisle Relief Society presented Elder Owen with a beautiful silk handkerchief, handworked. He carries with him the esteem and well wishes of a large number of Saints and friends.

Good Work of Saints and Investigators.—We have received the following letter from Elders S. G. Chandler and A. Le Roy Taylor: "Feeling to rejoice at the active way in which some of the Saints in our branch at Wisbech are taking hold and helping to spread the gospel, we felt inclined to write a few lines to the STAR. The Saints, and even the investigators, are taking such interest that they are getting many new truth-seekers to our meetings. We have a large number present each Sunday and many of them bring friends when they come the second time. Some of these have to walk between two and three miles to meeting, yet seem to be so earnest in their search for the truth that they are always there, rain or sunshine. It shows how much good the Saints can do if they try. An excellent spirit seems to pervade the entire branch, and we know that the Lord is greatly blessing our labors. It causes us great joy and we feel that the prospects are bright for a substantial increase before long." We commend the Saints of

Wisbech and their friends for the assistance which they are rendering the Lord's servants, and hope their example may be followed by brethren and sisters in other branches.

An Injured Man Healed.—Elder Charles Brewerton reports a case of healing which followed the administration of the Gospel ordinances a short time ago. He writes as follows: "Elder Ralph Harker and myself paid a visit a few weeks since to a family who were investigating the doctrines of the Church. On arriving at the family residence, we found that the husband and father had met with an accident in the shipyard in which he was employed. A hammer fell from a ship and inflicted a serious wound in his head, which necessitated his removal to the infirmary. It seems that the wound healed too soon. The doctors gave him medicine, but it failed to ease the pains in his head. The evening we called we found the gentleman suffering great pain. We explained to him the ordinance of the anointing with holy oil and the laying on of hands, accompanied by the prayer of faith, for the healing of the sick. He seemed interested, and said he believed what we told him, and that he thought we were true servants of God. We administered to him, and he enjoyed a good night's rest. He began to recover, and now he is almost himself again. The family is manifesting much interest in the gospel, as are also a number of others, and we expect to reap a rich harvest of souls in Sunderland in the near future."

Baptisms.—On Saturday evening last, the 30th ult., a small company of Saints and friends met at Cornwallis Street Baths, Liverpool, to witness the baptism of four converts to the faith which has been restored to the Saints. After prayer and appropriate remarks, the candidates received the ordinance of baptism at the hands of Elder Edmond H. Morris. Two of the converts belong to Birkenhead branch and two to Liverpool branch.

A very impressive baptismal service was held at the Burnley Central Corporation Baths, Burnley, November 30th, 1907. About sixty Saints and friends gathered to witness the ceremony. The opening prayer was offered by Elder Walter A. Jones. The hymn, "Lo, on the water's brink we stand," was sung, after which Elder Edward M. Rynearson and President Thomas S. Gregson explained the ordinance of baptism. Fourteen converts to the faith were then baptized by Elders Edwin C. Davies, Franklin E. Wadsworth, David R. Tolman and Walter Thompson. The service was a very impressive one, and no doubt will have its weight in bringing others into the fold. Seven of those baptized were from Burnley, three from Nelson, three from Accrington, and one from Blackburn.

Another member was added to the Church in Southend, London conference, on the 2nd inst. The baptism was performed in the river Thames, Elder A. N. Beckstrand officiating.

PRAYER.

I do not undertake to say
That literal answers come from heaven.
But this I know—that when I pray
A comfort, a support, is given
That helps me rise o'er earthly things
As larks soar up on airy wings.

In vain the wise philosopher
Points out to me my fabric's flaws;
In vain the scientists aver
That all things are controlled by laws;
My life has taught me, day by day,
That it availeth much to pray.

I do not stop to reason out
The why or how. I do not care,
Since I know this—that when I doubt,
Life seems a blackness of despair;
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
If I lift up my soul in prayer
Some sympathetic, loving power
Sends hope and comfort to me there.
Since balm is dropped to ease my pain,
What need to argue or explain?

Prayer has a sweet, refining grace;
It educates the soul and heart;
It lends a halo to the face,
And by its elevating art,
It gives the mind an inner sight
That brings it near the Infinite.

From our gross selves it helps us rise
To something which we yet may be,
And so I ask not to be wise,
If thus my faith is lost to me—
Faith that, with angel voice and touch,
Says, "Pray, for prayer availeth much."

ELLA WHEELER WILCOX.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.